

SCRIPTURES FOR THE BLIND

# BIBLE SOCIETY RECORD

JANUARY 1942

Vol. 87, No. 1



Lieutenant Commander Darlington, chaplain of the New York State Naval Militia and Treasurer of the American Bible Society, greets Capt. Oscar C. Badger, U.S.N., of the U.S.S. North Carolina as Bibles are presented to seamen (*see page 6*)

TRANSLATION





*Front row—left to right:* Rev. John Beebe, Rev. Raymond M. Veh, Rev. J. A. Aasgaard, Rev. A. J. C. Bond, Rev. W. E. Howell, Rev. J. E. Skillington, Rev. C. Warren Jones, Rev. James S. Martin, Rev. Graham Frank, Rev. Walter E. Schuette, Rev. George W. Richards.  
*Second row:* Rev. L. L. Thomas, Rev. A. C. Snead, Bishop Paris Arthur Wallace, Rev. S. H. Gapp, Rev. John W. Wood, Rev. Henry F. Garber, Rev. A. G. Flexer, Rev. Ross D. Murphy, Mr. H. H. Cobban, Rev. George E. Cary, Rev. Ernest W. Dunn.  
*Third row:* Rev. P. O. Bersell, Rev. W. H. Greever, Rev. Telford S. Russell, Rev. Orrin W. Auman, Rev. W. F. Bryan, Rev. F. R. Eddy, Rev. T. L. Holcomb, Rev. Joseph C. Hazen, Rev. William Barrow Pugh, Rev. Adolf Meyer.  
*Fourth row:* Rev. C. B. Betts, Rev. D. T. Gregory, Bishop J. Kenneth Pfohl, Rev. C. Adam Kress, Rev. Harold W. Schenck, Rev. Wesley R. Steelberg, Rev. W. H. Jernagin, Rev. Homer A. Tomlinson, Rev. C. H. Hewitt.  
 Not in the picture but present: Rev. John MacLean, Mr. George Hawkes.

## Advisory Council—1941

THE Bible House was alive with "ecumenicity" on Wednesday, December 3, when forty-three men, representing forty denominations, met for the twenty-third annual session of the Society's Advisory Council. It was one of the largest gatherings in the history of these significant meetings, and faced the sternest problems and the most glowing opportunities of any.

To affix the titles and statements of official capacity of these forty-three men to their names below would consume a half page of ecclesiastical nomenclature. Among them were bishops, moderators, and presidents of their church bodies, theological deans and professors, editors, denominational secretaries, treasurers and stated clerks, pastors and laymen—truly a representative body not only of Protestantism, but of the varied interests that cut across sectarian lines.

It was a beautiful winter day as the delegates made their way to the Bible House. Following a period of worship led by Rev. Raymond M. Veh, Rev. J. E. Skillington, D.D., pastor of the Methodist Church of Bloomsburg, Pennsylvania, and a member of the General Commission on World Service

of the Methodist Church, was chosen chairman for the day.

Accompanied by visual aids, the morning was spent in the presentation of the Society's purpose and processes, the progress in translation work, the problems of publication at home and abroad, and the present outlook for distribution in the United States and the almost fifty other countries in which the Society is at work. Announcement was made of expansion in the Society's service to the blind through the production of talking book records of most of the Old Testament.

Treasurer Darlington analyzed the Society's sources of income, with special reference to the need for increased support from the church bodies and their individual constituent congregations.

At the two-hour luncheon session held at the Blackstone Hotel, the group faced the war emergency with which the Society is confronted, reviewing its achievements since the special budget was adopted July 1, 1940, analyzing its present needs which are increasing continually, and surveying the potential resources from which the present year's emergency

(Continued on page 10)



# BIBLE SOCIETY RECORD

*A Journal Dedicated to the Wider Distribution of the Holy Scriptures*

Volume 87

JANUARY 1942

Number 1

## It Was Said on Bible Sunday

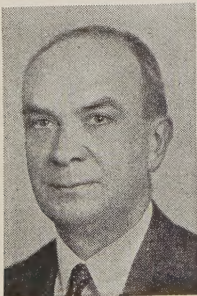
“WHEN the bombers have ceased their errands of death, and time has come for the representatives of the warring nations to meet around the conference table, there will be but one book which will hold their common respect and confidence. That book will not be ‘Mein Kampf.’ It will not be a volume of Shakespeare. It will not be the Encyclopedia Britannica or Webster’s dictionary. That book will be the Bible—a common bond of counsel and inspiration among all men. It will be the Bible that holds the Sermon on the Mount and the life portrait of the Prince of Peace. For no other book has so established a place for itself in all lands, among all peoples, read in all languages, and used by the common people of every race and tongue. No other book will hold such a central place in the background of thinking of those who will sit around the peace table.”

These were among the eloquent words spoken to the nation over the Columbia network on Universal Bible Sunday by Senator James J. Davis, of Pennsylvania, in his third successive address on this occasion under the auspices of the American Bible Society.

In addition to the hundreds of local broadcasts that were made through the hearty cooperation of station managements, ministerial associations, and individual pastors, in about every state in the Union on Bible Sunday, and to the scores of references and announcements included in the scripts of commercial programs throughout the week preceding Bible Sunday, there were beside the address by Senator Davis two other coast-to-coast broadcasts especially arranged by the great network as a part of the national observance. One of these was made by Dean Luther Allen Weigle of the Yale Divinity School; and the other by the Right Reverend Karl Morgan

Block, bishop of the diocese of California of the Protestant Episcopal Church. The note of urgency in the presence of the critical world situation was dominant in all three addresses. Dean Weigle, speaking over the Red Network of the National Broadcasting Company, after tracing our country’s rich heritage in the Bible, said, “I am informed, however, that there are today in America 15,000,000 boys and girls and young people who have had no religious instruction whatsoever, either Catholic, Protestant or Jewish. They know nothing about the great book which taught their fathers the truth that makes men free. One dislikes to think what will happen in America when these 15,000,000 come into places of influence and leadership. Something must be done to stem the tide away from the Bible, if America is to hold her place as the hope of the nations—a role she is playing brilliantly at this very hour.”

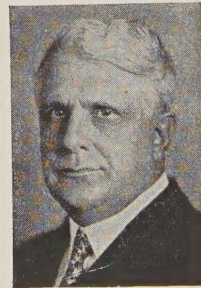
Bishop Block, who spoke from San Francisco on the evening before Bible Sunday, struck the note which a unified America will sound ever more clearly in the coming days: “It is a happy coincidence that the Sunday following the dastardly attack that plunged us into war, we should dedicate to a recognition of the primacy of the Holy Scriptures. The Bible has been and must ever be the spiritual arsenal of our democracy. Our founding fathers discovered in its inspired pages the insight that gave birth to our republic. They conceived of democracy as the political expression of the Christian affirmation of the dignity and eternal worth of the human soul. Upon this sovereign truth they built our essential freedoms. That legacy we are now called upon to defend. Respect for minorities, concern for the underprivileged and the dispossessed, all stem from this literature that looks at life under the aspect of eternity.”



Dean Weigle



Bishop Block



Senator Davis



# The Russian Door Is Ajar

A FLURRY of excitement marked the busy routine life of the Bible House, on the twenty-sixth day of November, when a messenger delivered to Secretary North the radiogram that is reproduced on this page. In the excitement were joy and perplexity and hope. There was joy, because the younger generation of Russians has hitherto not simply been denied the gospel, but has been systematically taught that it was "the opiate of the people," and that atheism was the philosophy of victorious living. There was perplexity, because the Society's War Emergency Fund was already considerably overspent, and to meet this new opportunity would mean an immediate additional \$3,250 to the charges that are already so heavy. Hope was part of the thrill of that Wednesday morning in the Bible



strange ways of God, the process is beginning all over again.

The radiogram that electrified the atmosphere of the Bible House that day was signed by Rev. W. A. Visser 't Hooft, secretary of the Ecumenical Commission for Chaplaincy Aid to War Prisoners, and by M. Olivier Beguin, the American Bible Society's special agent stationed at Geneva to care for the Bible needs of stricken Europeans. Just where the camps are located where permission has been granted to supply Scriptures, has not yet been revealed. The cable calls for the 30,000 Testaments to be published in Finland, where it is known that paper is relatively plentiful, and publishing operations practical.

Is the joy to turn to ashes because these Russian prisoners will not receive the gospel? There is little likelihood of that. There is no better authority for this opinion than that of the Society of the Militant Godless in Russia whose members are committed to the business of dissecting every prestige of Christian belief and practice from their nation's life. With Christian practice, they have succeeded fairly well. With Christian belief, they have apparently failed. Here is a bit of their own testimony. They say: "The pectoral crosses, daily prayer, the custom of church attendance, the priests, the external life of the church, have disappeared. But even the smallest people know the Bible story. Even those who hold the Bible story to be a pious legend do not forget it. Everyone knows about Jesus Christ. His existence is not doubted."

Very little authentic information has reached us from the chaplains in the prison camps of Europe, but two incidents have come to hand that amply support the findings of the Militant Godless. One is from Riga, Latvia, reported in October of this year by the International Christian Press and Information Service. It states that, at the service held on August 31 in the orthodox cathedral of Riga for the Russian prisoners of war, over 5,000 members of the Soviet Army took part. A choir composed of thirty-five prisoners of war sang the liturgy. The young singers thus demonstrated that not only had they been taught how to sing, but that they knew the hymns of the church. The prisoners followed the service with great attention and spiritual responsiveness. Many expressed the wish to make confession and receive communion.

Still more striking evidence comes from Germany in a letter received within the last few weeks by Rev. I. V. Neprash, director of the Russian Missionary Service in Philadelphia. The letter read: "Through the efforts of our Ukrainian brother W. H., we were granted admission to the prison

FAST	<b>RCA</b>	DIRECT
	<b>RADIOGRAM</b>	
R.C.A. COMMUNICATIONS, INC.		
A RADIO CORPORATION OF AMERICA SERVICE		
TO ALL THE WORLD — BETWEEN IMPORTANT U.S. CITIES — TO SHIPS AT SEA		
RECEIVED AT 64 BROAD STREET, NEW YORK AT <u>L-D73</u> STANDARD TIME		
HBCAL S28066 GENEVE 27 25 1830		
NLT BIBLEHOUSE NEWYORK		
HAVE PERMISSION DISTRIBUTE SCRIPTURES RUSSIAN PRISONERS		
STOP MAY WE PLACE FIRST ORDER THIRTY THOUSAND NEW TESTAMENT		
FIFTEEN THOUSAND SWISS FRANCS FINNISH SOCIETY		
THOFT BEGUIN		
NOV 26 1941		
Telephone: HANover 2-1811		

*The radiogram that opened the door*

House, because some of us could remember what happened in the first World War. Before 1914, evangelical religion in Russia was almost inconsequential. It was the wide distribution of copies of the Scriptures by the Y.M.C.A. and other service organizations among Russian prisoners of war, that resulted in the notable growth in the numbers of little groups of believers all over Russia when the prisoners were released after Russia's capitulation to Germany in 1917. One denomination alone claimed to have had not less than a million adherents. The churches were growing rapidly. Theological training schools were opening their doors. Russia was triumphantly on the way to becoming a nation with a strong evangelical movement, when the paralyzing blow of Bolshevism fell in 1920. Since then the Bible has been strictly banned. Now, after the



camp for Soviet soldiers in Poland. A religious service was scheduled for September 28, and I was asked to serve.

"Through personal conversation with the camp officers, it was learned that this service was to be a trial meeting. They wanted to see the reactions our preaching would have upon these Bolsheviks. I was instructed to report at the camp at 3 p.m. Two officers and two soldiers went with me. About a thousand men were gathered. When I climbed to an elevated platform, the Red commander gave the command 'Caps off'—which, as you know, in old Russia was a sign of preparation for prayer. I began by saying, 'Anybody can leave who would not listen to a religious service.' About twenty left.

"When singing began, some prisoners took it up. Evidently there were believers among them. The message was about the storms of life and Jesus who alone can lead out.

"Some fell to their knees (Mr. Neprash explains that this is a sign of reverence among Russians to what they hear). Soon handkerchiefs appeared, and when the invitation was given, practically every man raised his hand.

"A few copies of Russian and Ukrainian Scriptures were distributed. Oh, the joy on the faces of the recipients! And the sorrow of others!

"A soldier pressed his copy to his heart. But he could not endure the anguish on the faces of his comrades. Finally, he tore off the covers, divided the copy among them—a portion to each. Even this seemed too much to possess; so the portions were divided and distributed so that each man of a greater number possessed at least a leaf. Tears were seen in the eyes of those who got just a leaf. They even kissed them. There were cases where these prisoners would fast for several days—which was the greater

sacrifice in view of their meager rations. Fasting continued until enough food was collected to tempt some owner of the Scripture to exchange it."

Who can doubt that the door is really open when he reads such testimony as this? Undoubtedly, the opportunities will increase. The 30,000 Testaments will soon be eagerly absorbed, and many more will be needed.

And who will pay for them? Difficult as it has been in the midst of all the demands for worthy relief that are today being presented to Christian people, the officers of the American Bible Society are confident that this initial expense of \$3,250 for Testaments to Russian soldiers will be swiftly met. Victory over Hitler is not Russia's greatest need. Russia needs her Christ again; and there is no proven way more promising than to put the Book of Christ into the Russian's hands, and let him read it—read it and reread it in the hours of his enforced idleness. The aftermath of these hideous days of war can be radically changed, if out of it, as out of the last war, there go back to their homes hundreds of thousands of Russians with New Testaments in their pockets and faith in Christ in their hearts. For eighteen months the American Bible Society has been organized to meet this challenge when it came; to walk through this door when it opened. The service the Society can render now is limited only by the limitations of the funds at hand. Here is a call that must be met at once. People able to do so will, we are confident, send large gifts. Those with less resources, but clear Kingdom vision, will give sacrificially. Gifts should be marked "Russian Testaments" and sent to the American Bible Society, Park Ave. and 57th Street, N. Y. C. Let us keep the door to Russia's heart open for Christ through these young patriots detained in prison camps.

*Prisoners of war—Daily bread and the Bread of Life*





# This Letter Started It

*A small college in the South points the way to a type of service  
"in the nation's defense program that many might follow"*

By I. Stuart McElroy

EVERY year, at the Christmas season, the students of Davidson College contribute between \$1,000 and \$1,200 to some project previously selected by the Y.M.C.A. Cabinet on the advice of the Department of World Evangelism. . . .

"At present this department is making every effort to locate a project which would not only use our donation to worthy ends, but also incite the givers to deeper truth and broader perspective. Recently, Bishop Kenneth Pfohl, of the Moravian Church, forwarded to me a copy of the American Bible Society's report on 'War Emergency Work,' dated May 1, 1941. As I studied this report, it oc-

and Bibles for sailors on a United States naval vessel.

The impelling emergency of these projects so fired the enthusiasm of Mr. Bush, that he determined to drive for \$1,500—"almost \$500 more than ever collected before from the students."

The results of the campaign electrified the atmosphere of the whole campus. There were 552 pledges of which all but twelve were from students. The total amount pledged was \$1,600.05, the largest sum ever raised in Davidson's 107 years toward a benevolent project. Of the total, \$540 is designated to war prisoners in Germany; \$685.05 to China, and \$375 for United States seamen. Mr. Bush writes, "I wish you could have been here with me and could have seen these fellows give."

Many other colleges with strong Christian leadership can do what Davidson College has done for the spiritual needs of stricken peoples of the world and for the men serving in the armed forces of our country whose ranks are increasing rapidly with every passing month.

The last of the three projects adopted at Davidson has already been happily carried toward completion. The newest and mightiest of Uncle Sam's battleships is the North Carolina, recently launched and now completely fitted for active service. Inquiry as to the Scripture needs among her crew of 1,600 men revealed that 305 did not have Bibles and desired them. The Bibles were promptly secured from the Society's New York Depository, and at a special service held on Friday afternoon, November 28, "abaft number-three turret," the formal presentation was made. The occasion is pictured on the front cover. The Treasurer of the American Bible Society, Mr. Gilbert Darlington, is here seen greeting Captain Oscar C. Badger; while Andrew G. Shepard, executive officer, left foreground, and members of the crew look on. Treasurer Darlington is himself a chaplain in the New York Naval Militia, with the rating of lieutenant commander.

As it proved, there were not books enough for those who applied for them; so that Mr. Darlington shipped an additional fifty copies, which were distributed on December 1.

Chaplain Francis Lee Albert who appears in the center of the picture on this page, the tallest officer

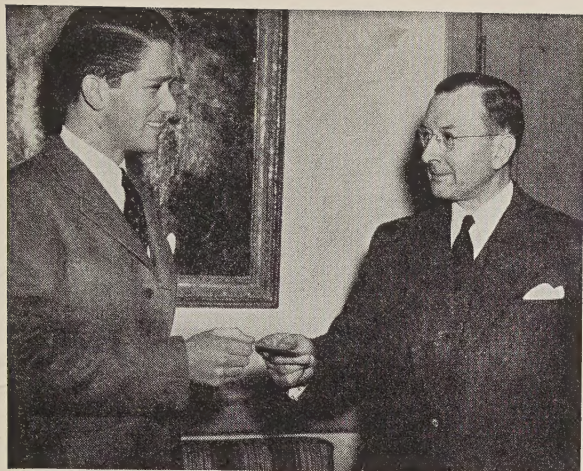


*There was no photography "build up." The men received their Bibles on a working day, just as they were, in their working clothes*

curred to me that, possibly, we might find in this great endeavor the type of project which, because of international conditions, would be most beneficial. . . ."

This letter opened a correspondence which I had with its author, an energetic Christian leader named Monroe Bush, Jr., of Davidson College, which in turn led to a visit to the beautiful campus of this small Presbyterian college of 650 students. There we discussed the Bible Society's emergency needs, and finally decided to adopt three projects: Bibles for war-stricken China, Scriptures for war prisoners,





*President Cunningham of Davidson College presents his gift to Monroe Bush, Jr.*

in evidence, signed each one of the books as he presented them to the men, and wrote Mr. Darlington, "there is no measuring the beneficial effect these Bibles may have upon our ship's company."

. . .

## Such a Commonplace Thing to Do

By Rev. Henry S. Schroder

SOME years ago I started the habit of taking Matthew, Mark, Luke, and John with me on my visits to the hospitals. Stamping "St. Paul's Lutheran Church, Durham, N. C." on the back of each penny Gospel, I would leave Matthew on my first visit to a patient, Mark on a later visit, and so on through the four Gospels, not crowding them in too fast.

From the very beginning, I have been surprised, almost startled, by the response. Patients have read the little books, and have talked about them. They have expressed appreciation infinitely beyond the material value—appreciation which has been based on the contents. In a number of cases, patients have asked for additional copies, because orderlies and maids had asked to have theirs as soon as they finished reading, or when they left the hospital. Some patients, men and women, have volunteered the information that never before had they read the Gospels.

To take the penny Gospels to the hospitals seemed such a commonplace thing to do. To give them to patients who had no Bible with them, and also to patients who did have a Bible or New Testament in or on their bedside table, appeared but a small courtesy. When, therefore, the response went be-

To Mr. Bush, Chaplain Albert wrote:

"We have just had a thrilling Christian experience aboard the great, new battleship which bears the name of your illustrious state.

"Rev. Gilbert Darlington, in behalf of the American Bible Society and in the name of the young men of Davidson College, presented 300 copies of the Holy Bible which were received, in behalf of the ship, by Captain O. C. Badger, the commanding officer. . . .

"Distribution was made to the men who had previously requested Bibles, and each book was properly inscribed.

"Will you please convey to the generous young men of Davidson, who made this timely gift possible, our cordial thanks for their spirit of Christian comradeship."

The reporter for *The Tarheel*, the ship's tidy little daily newspaper, reflected that "in the weeks to come, a great many of our shipmates who have had good Christian home training will find these Bibles a source of comfort and strength. Our individual and collective thanks to the generous young men of Davidson College."

. . .

yond reasonable measure in gratitude and in active reading, the writer sought to determine the reason for the popularity of the penny Gospels in the hospital; that is, a reason aside from the beauty and power of the message itself.

An advantage in the use of these little books is this: The average patient in a hospital finds a whole Bible or even a New Testament somewhat oppressive physically. A volume of the Bible is heavy, and has a bewildering number of pages. Even a New Testament, with readable print, requires the use of two hands in holding and turning the pages, and has a great deal of material in it. The penny Gospel, however, is small and light, colorful and bright. The print is good, the pages few. The patient holds it and flips the pages easily, using only one hand,—and first thing you know, he has read a Gospel. The writer has distributed hundreds of the little books during the past five and more years. Very frequently, in the course of his hospital visits he finds a patient here and a patient there absorbed in reading Matthew, Mark, Luke or John. These little books have become for him his hospital visiting cards. He passes this little custom on, not as something new, but as a reminder of an invaluable ministry which can be rendered by the penny Gospels.



# A "Tough Guy" Drops His Title

*The story of a boy to whose criminal career many contributed, but to whom no one ever offered God's Word until he was waiting for the electric chair. The story also of a warden, a chaplain and a godly woman who built upon the Word*

By Robert T. Taylor

**H**IS "pals" call him Knifey; the newspaper headlines referred to him as Sawicki when they reported that he is to be electrocuted in January; but when Warden Frank Sain spoke to this nineteen-year-old youth who has killed four people, he called him Bernard.

This is typical of Warden Sain, who takes a personal interest in all the prisoners who come to the county jail. To him this young man isn't just a murderer or just Sawicki, but he is a boy named Bernard who went the wrong way. The newspapers had printed the following report:

"SAWICKI DROPS TOUGH GUY ROLE; READS THE BIBLE" Bernard ("Knifey") sawicki, who faces the electric chair, has abandoned his "tough guy" pose and turned to the Bible for consolation, it became known today.

"I asked God to take me and forgive me my sins," the slayer told Mrs. Minnie Marshall of the Chicago Church Federation who visited him in his cell.

"I'd like to start life over, but that's impossible. In the next life no one would call me 'that doorstep brat' the way they did when I was a kid. That's what made me mad. That's what made me want to get even with everybody.

"Warden Frank G. Sain said that 19-year-old Sawicki had been reading the Bible regularly for some time. Sawicki was found guilty last Friday of the murder of Park Policeman Charles J. Speaker, and his penalty fixed at death."

Since I was visiting the jail at the warden's invitation, I asked him if the newspaper story were true. Warden Sain sent up for Bernard and had him come down, and the three of us talked together. He told us that the first Bible he had ever had was given to him by Mrs. Minnie Marshall, who is a faithful Christian worker in the jail. Previous stories were verified that this boy had felt all of his life that he wasn't wanted. Six years of his nineteen were spent in penal institutions, and yet Mrs. Marshall was the first person to put a Bible in his hands and start him to read.

Bernard Sawicki hasn't been converted, but he has already discovered something of a way of life that he had never known. He told me he wasn't reading his Bible very much; but, when we began to

talk about it, he gave evidence of reading more than he was willing to admit. For example, I asked him about the story of Joseph, and he was able to go ahead and tell me about Joseph; but he couldn't understand why Joseph forgave his brothers. He knew the story of David, and he also showed a familiarity with the Gospel of John.

Just a few weeks ago I sat with a group of ministerial leaders in a large city, and they said to me, "Our concern isn't with Scripture distribution, but it is with getting our own people to read their Bible." When I asked them what was being done for the blind in their city; if the Christian workers had an adequate supply of Scriptures in the jails; if the rescue missions had enough Gospels, they admitted frankly that they didn't know. They also admitted that they didn't know if the foreign-language groups and the needy of this city had an adequate supply of Bibles. It is to their credit, however, that they are starting in to find out, and are making plans for adequate Scripture distribution in their city.

That Bernard Sawicki could spend six years in our institutions without having the Scriptures opened to him, is enough to wake us all up to a real responsibility.

My visit to the Cook County jail was made possible by that great friend of prisoners, Chaplain Christopher Balfe, who is better known as "Lucky Baldwin." In Lucky's thirty years of jail work he has led thousands of men to Christ.

The Cook County jail is a model of cleanliness and efficiency. I could not help but be impressed by the wonderful piece of work being done by Warden Frank Sain. A number of years ago he started a school for boys under twenty-one years of age, and now all of his prisoners attend regular classes. Within the last few months the warden has taken the most significant step that has been made in penology in years. He has put in two hours a week of religious training for every man under twenty-one in the jail. There are regular classes for each faith, taught by an ordained man of that faith.

Among the major concerns of the American Bible Society is that of encouraging the distribution and use of the Bible among prisoners. They are a great company who desperately need the Word of God.



# Any Minister Can Do This

*The Scriptural Worship Service*

By Frederick W. Cropp

**I**N spite of the fact that the Bible is the central object in most churches, the Book is frequently used in an incidental and careless fashion in the worship service.

Some ministers, however, make it a practice from time to time to emphasize the importance of the Scriptures by arranging a service about the Bible. This kind of service need not wait for the presentation of Bibles for pulpit or pews, though such a service at that time is highly desirable. Any Sunday in the year is appropriate, although Pentecost and Universal Bible Sunday naturally suggest themselves.

The objective of a Bible-centered service is the same as that which underlies most services of worship—to lead the worshipper by word and action into the presence of God, and to send him from the service with a consciousness of God's presence and the unity of believers. For this purpose the Scriptural worship service is particularly fitting. The liturgical churches recognize the power of the Word, and have for centuries made Biblical words and phrases the heart of the worship experience of their congregations.

Before suggesting the elements in such a worship service, we would emphasize the importance of preparation. Nothing so devitalizes the Scriptures as does a poorly prepared reader. Adequate preparation of pastor and people will include an agreement upon the version to be used in the service, —making certain that sufficient Bibles are present for all to participate,—the selection of the best voices for the reading, the training of all who are to take part, a careful study of the music, and, perhaps first of all, a poll of the congregation to determine a few favorite passages for the reading. (This would relieve the minister of the awful responsibility of making the selection; for in a service of this kind not all the favorite and familiar passages can be used.) Where the facilities are available, which is true now of even many smaller churches, a calendar or order of worship should be carefully worked out, so that the service may proceed without announcement.

Each minister, in conference with his choir leader and organist, can readily prepare a service from the following elements:

1. Music:—The organ selections could be taken from the great Scriptural oratorios and from varia-

tions based upon some of the familiar psalter tunes. The choir could find a treasury of melody from the same sources. In any case, the Scripture references to the words sung should be printed in the calendar.

2. The prayers:—A pastoral prayer could be carefully prepared from Scripture words and phrases with a minimum of "original" material. The invocation, benediction, and offertory prayer may be taken directly from the Bible. A little volume entitled "Highways of the Spirit," Volume II, published by the Student Christian Movement of London, contains a complete anthology of the prayers of the Bible, and is highly recommended.

3. The Scripture reading:—This is the heart of the service and can well take the place of the sermon; indeed, some ministers customarily deliver the "Sermon on the Mount" in place of their sermon periodically. But let the congregation share in the reading of the Word. There are many ways to vary the reading: A well-trained reading choir may be used, a voice with a musical accompaniment, responsive readings between groups and individuals, union reading by the entire congregation. One minister sets aside five or ten minutes for the silent reading of a given passage with or without quiet organ accompaniment.

4. The sermon:—In a service of this kind, a sermon, if used at all, should be confined to the earnest comment upon one of the portions of the Scriptures read in the service; or to the use of brief Scriptural quotations, which, when assembled, are a charge to the congregation. Most ministers who prepare such a service as we suggest will feel, however, that the Bible will speak to the hearts of the people without the pointed sermonic emphasis.

Any minister can do this. Reverently, carefully, and with great dignity and power, the Word of God may live in the hearts of the people. And the unforgettable experience will be reflected in the reaction of the congregation—"When may we have a service like that again?"

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This article is the first in a series which will present actual programs and projects for the local church, its pastor, and its organizations.

The Secretaries welcome any practical ideas which suggest ways of encouraging the wider interest in Scripture distribution and use through parish practices. Orders of service, special projects, etc., used by local congregations are especially helpful.



(Continued from page 2)

budget of \$165,000 may be secured. It was pointed out that this sum—which equals over fifty-four per cent of the Society's regular budget of expectancy from living donors for 1941—cannot be realized without emphatic presentation to the promotional bodies of the various denominations and local congregations. It was felt that the facts in the situation themselves spoke eloquently if adequately presented: the Scriptures must be kept circulating where the European Bible Societies, now shut out by war operations, have hitherto operated; the mounting millions of war prisoners in the concentration camps of Europe can hope for the ministry of the Word only at the hands of the American Bible Society; and the enlisted men of our own expanding defense forces must be adequately supplied with the Scriptures in appropriate form and bindings.

At three o'clock the budget committee of the Board of Managers of the Society met in joint session with the Advisory Council, and considered the proposed budget for 1942, which is presented to our readers on the next page. Following a motion, unanimously passed, to recommend the budget to the Board as presented, the findings committee, appointed at the opening of the day, presented the following report, which reveals the spirit and temper of this significant gathering. A limited number of copies of this report are available.

The Advisory Council was deeply impressed by the brief service of worship, and by the presentation of the various modes of activity of the Bible Society by the Secretaries. In time of love and war one should not use adjectives indiscriminately; yet the Advisory Council desires to express its appreciation of the informative, inspiring, and convincing statements of the addresses of the several Secretaries, and also of the efficiency of the chairman, Dr. Skillington.

We feel, as we never did before, that the main issue of the Bible Society is not a book, nor the Society itself, but the destiny of men, women and children from generation to generation. Through the work of the Society witness is borne to the *true New Order* that is to be established in this world. All the churches here represented are persuaded that the success of the missionary enterprise depends primarily upon the strategy of the distribution of the Word.

Furthermore, we are gratified to observe that forty churches sent delegates to the Advisory Council on this one hundred and twenty-fifth anniversary of the American Bible Society. We would urge these representatives in every possible way to submit to ministers and congregations what was said and shown during the meeting of this day, and call attention to the larger demand for Bibles in all lands on account of the war. We suggest that the delegates report the transactions of this meeting to the papers of the churches which they represent, urging support of the Society's Emergency Fund. There is a clear call to American Christians to increase their contributions to the annual budget of the Society. A week ago a radiogram was received requesting Bibles for dis-

tribution among Russian prisoners in the prison camps of the Continent. When the gospel was proclaimed in one of the camps, a thousand Russians heard it reverently on their knees. In this crisis a door may be opened that has been closed for almost a generation.

The Advisory Council further suggests that, as far as possible, seminars on the Bible be held in cities and towns, such as have been held in Lebanon, Pennsylvania; Detroit, Michigan; and in other cities; and that the work of the Bible Society be presented to the responsible leadership of the churches of America during the year 1942.

The ministers and laity of the American churches also should realize that we need, to meet the requirements of the war, an Emergency Fund of at least \$165,000 for the coming year. Hitherto, though from a much smaller population in Great Britain, the British and Foreign Bible Society has received \$1,200,000 annually, but the income of the American Bible Society in the United States has been but \$650,000! It may be that, in the providence of God, a major responsibility for the distribution of the Bible in these tremendous times is being shifted to the American people. We realize the many demands that are made on members of our churches and on our American citizens for benevolent work in various forms; yet we are convinced that none is more effective in the interest of the kingdom of God than the distribution of the Bible in the language of the common people. We plead, therefore, that special sacrifices be made by official church bodies, by congregations, and by individuals for the support not only of the regular work of the Bible Society, but also of its Emergency Fund.

We are glad to learn of the increase of the number of individual contributors, and we would commend the continuance of a method that has been pursued by the Secretaries for such an increase.

Though the Bible was written in a course of a thousand years by men of different lands and in different circumstances, it is ever living, ever young, and satisfies the deepest longings and aspirations of every soul in every land and clime, of every color and creed. So long as man is man and God is God, the words of Our Lord which were taken from the Old Testament are forever true: "Man lives not by bread alone, but by every word that proceedeth out of the mouth of God."

George W. Richards,  
*Vice President, Evangelical and Reformed  
Church, General Synod*

William Barrow Pugh  
*Stated Clerk, General Assembly of the  
Presbyterian Church in the U. S. A.*

Adolf Meyer  
*Missouri Synod Lutheran  
Editor of the "American Lutheran"*

The denominations represented and their delegates were:

<i>Denomination</i>	<i>Representative</i>
Advent Christian .....	Rev. C. H. Hewitt
Adventists, Seventh-day .....	Rev. W. E. Howell
Adventists, Seventh-day .....	Mr. H. H. Cobban
Assemblies of God .....	Rev. Wesley R. Steelberg





*Delegates to the Advisory Council leaving the Bible House*

Seventh-day Baptist .....Rev. Ahva J. C. Bond  
 National Baptist Convention, Inc. Rev. W. H. Jernagin  
 Northern Baptist .....Rev. Joseph C. Hazen  
 Southern Baptist .....Rev. T. L. Holcomb  
 Church of the Brethren .....Rev. Ross D. Murphy  
 Christian Missionary Alliance.....Rev. A. C. Snead  
 Church of God .....Rev. Homer A. Tomlinson  
 Congregational and Christian. Rev. George Emerson Cary  
 Disciples of Christ .....Rev. Graham Frank  
 Evangelical .....Rev. Raymond M. Veh  
 Evangelical Congregational ... ..Rev. A. G. Flexer  
 Evangelical and Reformed ...Rev. George W. Richards  
 Friends .....Mr. George Hawkes  
 American Lutheran .....Rev. Walter E. Schuette

Augustana Lutheran.....Rev. P. O. Bersell  
 Missouri Synod Lutheran.....Rev. Adolf Meyer  
 Norwegian Lutheran .....Rev. J. A. Aasgaard  
 United Lutheran .....Rev. W. H. Greever  
 Mennonite .....Rev. Henry F. Garber  
 Methodist .....Rev. J. E. Skillington  
 Methodist .....Rev. W. F. Bryan  
 Methodist .....Rev. Orrin W. Auman  
 Free Methodist .....Rev. C. Adam Kress  
 Wesleyan Methodist Connection .....Rev. F. R. Eddy  
 African M. E. Zion.....Bishop Paris Arthur Wallace  
 Moravian, Northern Province .....Rev. S. H. Gapp  
 Moravian, Southern Province..Bishop J. Kenneth Pfohl  
 Nazarene .....Rev. C. Warren Jones  
 Presbyterian, U. S. ....Rev. John A. MacLean  
 Presbyterian, U. S. A. ....Rev. Wm. Barrow Pugh  
 Associate Reformed Presbyterian.....Rev. C. B. Betts  
 Cumberland Presbyterian .....Rev. L. L. Thomas  
 Reformed Presbyterian (Covenant). Rev. James S. Martin  
 United Presbyterian .....Rev. Ernest William Dunn  
 Protestant Episcopal .....Rev. John W. Wood  
 Reformed Episcopal .....Rev. Telford S. Russell  
 Christian Reformed .....Rev. John Beebe  
 Reformed in America .....Rev. Harold W. Schenck  
 United Brethren .....Rev. D. T. Gregory

Representatives of the following denominations were prevented from attending:

Church of God (Anderson, Ind.).....Rev. C. W. Hatch  
 Churches of God (Gen. Eldership) ....Rev. H. C. Gonzo  
 Primitive Methodist .....Rev. Wesley Boyd  
 African Methodist Episcopal ..Bishop David Henry Sims  
 Colored Methodist Episcopal ....Bishop C. H. Phillips

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## As We Go to War

By Francis C. Stifler

AS we write these lines, Japan has just declared war on the United States. The American Bible Society, in its one hundred and twenty-five years, has served its nation and many other nations through the Mexican War, the Civil War, the Spanish-American War, and the first World War. The demands upon the Society have always been heavier in war time. In 1860 the Society issued 425,786 New Testaments. The next year the figure jumped to 932,273, and the average from 1862 to 1864 was considerably over a million copies. Again, in 1916, the Society issued 552,000 New Testaments in this country. In 1917 this figure rose to 1,156,385, and in 1918 to 2,299,536. In 1940 the Society's distribution of New Testaments in the United States was 336,026. The estimated figure for 1941, as we go to press, is 750,000, the largest since the culminating year of the first World War. Most of these Testaments are presented through the chaplains to the

nation's fighting men. It will be no different in 1942. In spite of the commendable activity of other religious and benevolent agencies interested in furnishing enlisted men with the Scriptures, the American Bible Society will again have a heavy drain upon its resources.

At its December Board meeting the Society's resources were again surveyed as the members of the Board heard the report of the budget committee and adopted its recommendations. Just as a year ago, not one but two budgets were laid before the Board—the regular budget and the special War Emergency Fund.

In the regular budget it was heartening to discover that the estimated income for 1941 was in excess of the budget adopted for the year, and that the Society's expenses for the year would not exceed the income. Since the churches of America had for the second year in succession increased their giving,



and the number of individuals giving to the Society's work had increased from 36,000 to approximately 60,000, and for the further reason that many, many new friends had signed annuity agreements with the Society, the Board approved the budget committee's estimate of income for 1942, which was \$43,200 in excess of the estimate for 1941. This is exclusive of the estimated income from sales of Scriptures which is usually absorbed by the cost of manufacture of the books.

**Budget Estimates of Income, 1941 and 1942**

	Receipts 1940	Budget 1941	Budget 1942
<i>From General Sources</i>			
Gifts by Churches.....	\$119,527	\$120,000	\$125,000
Gifts by Individuals.....	99,973	115,000	115,000
Seal Campaign.....	36,497	55,000	56,200
Christmas Cards.....			20,000
Gifts of Auxiliary Bible Societies....	11,182	14,000	14,000
Income of Trust Funds and other Funds.....	122,678	120,000	122,000
Legacies applied to Budget.....	130,000	130,000	140,000
Proceeds of Annuities applied to Budget	70,000	70,000	75,000
Income from Miscellaneous Sources...	1,179	1,000	1,000
Applied from Unexpended balances...	12,650	10,000	10,000
Total General Income.....	\$603,686	\$635,000	\$678,200
<i>From Special Sources</i>			
Gifts for the Blind.....	4,297	7,110	7,000
Income of Funds for the Blind.....	1,905	1,890	2,000
Huston Fund for Plates.....	6,604		
Total: not including Sales.....	\$616,492	\$644,000	\$687,200
Income from Sales (U.S.).....	292,923	300,000	375,000
	<u>\$909,415</u>	<u>\$944,000</u>	<u>\$1,062,200</u>

**Budget Estimates of Expenditures—1942**

For translation and revision of Scriptures and the plates of new versions.....	\$21,890
For the distribution of the Scriptures in the United States of America, including ten Districts, four Divisions, and five Depositories, covering expenses of colportage, grants, promotion of distribution, offices, and supervision; work for the blind, grants to Federal institutions, prices below cost...	170,854
For the twelve Foreign Agencies serving thirty countries covering colportage, expenses of other forms of distribution, grants of Scriptures, loss on Scriptures priced below cost to be within purchasing power of the people, printing and purchase of Scriptures; shipping costs, rent and office expenses; for grants in Africa, Europe, and Micronesia, and the indirect expense of other foreign work.....	241,206
For general administration, including secretarial and treasury staff, publication of the Record and Annual Report, safeguarding of securities, pension charges.....	113,794
For cultivation of donors, advertising, publicity, promotion of Universal Bible Sunday, proportionate share of expense of certain denominational benevolence promotion, seal campaign, and other items related to promotion and cultivation.	139,456
	<u>\$687,200</u>
For printing and publication in the United States of America (kept in balance with sales).....	375,000
	<u>\$1,062,200</u>

When, however, one turns to the estimated expenses, he finds that the careful and conservative askings of the Society's Secretaries and Agencies throughout the world totaled, exclusive of the publication budget, \$77,769 more than last year. There is no more difficult task that confronts the Society's administration offices or the Board than to seek for an equitable method of paring these askings, which are always so conservative and which always represent real needs, so that they may come within the expected income.

The churches of the country are increasing their giving. The total, however, is far below that of the decade 1921-1930. In 1926, for instance, fifteen years ago, the gifts to the American Bible Society from the American churches were \$217,218; whereas their gifts this year are estimated at \$125,000. Especially

those denominations which make their gifts on a congregational basis lag far behind the amount that would express their real interest. The Society's problems in meeting its needs could readily be solved by increased giving from the churches.

Above is a simple statement of the Society's regular budget estimates of income and expenditure for 1942. We hope every reader will go through these figures carefully. If they are not clear at any point, we would be most pleased to answer any request for further explanation.

In addition to the expanding needs in the Society's regular work with its increasing budget, the Board of Managers were advised, at the December meeting, of the present status of the special War Emergency Fund now in the second year of its operation. On December 1, the expenditures exceeded the receipts by approximately \$30,000, with additional commitments up to the first of January of another \$20,000. A glance at the tables below reveals three or four facts that, in themselves, present a real emergency in the raising of the fund. In the first place, only \$87,821 of the first year's total of \$150,000 was raised. In the next place, a relatively small part of this—\$18,000—came from the emergency funds of the denominations which, it was hoped, could care for the greater part of the need.

Still more disquieting is that in the present year of the fund, commencing July 1, the first five months' gifts equalled only a little more than twenty-six percent of the total of the first year's donations, and less than fourteen percent of the present year's needs. Instead of \$23,000 since July 1, the fund should have received by December 1, approximately \$68,700.

**War Emergency Fund**

**Summary of Receipts and Expenditures**

Objectives, 1940-41, \$150,000; 1941-42, \$165,000	
<i>Receipts</i>	
July 1, 1940-June 30, 1941	
From individual donors.....	\$61,795.04
From denominational emergency funds...	18,124.37
From local churches.....	5,494.91
From auxiliary societies.....	2,406.69
	\$87,821.01
July 1, 1941-November 30, 1941	
From individual donors.....	\$13,690.47
From denominational emergency funds...	8,122.08
From local churches.....	1,069.09
From staff and other sources.....	553.12
	23,434.76
Total Receipts.....	\$111,255.77
<i>Expenditures</i>	
July 1, 1940—November 30, 1941	
Scriptures for War Prisoners, Refugees, etc.....	\$18,512.44
Scriptures for French Churches.....	6,371.09
Aiding Work of other Bible Societies....	25,506.82
Scriptures for U. S. Soldiers and Sailors...	41,051.86
Excess war transportation costs.....	1,433.48
Advanced for publication, etc., in Europe..	26,735.23
Promotional expense.....	19,812.18
Miscellaneous.....	482.13
Supervisory expenses in Europe.....	1,235.05
Total expenditures.....	\$141,160.28
It will be noted that the expenditures to date exceed the receipts by \$29,904.51.	

Our readers' attention is called to the fact that the gifts from individuals to the Emergency Fund have, in the current year, fallen below those of last year. Will you not, when you have read your



*Record*, sit down and write your check for a really sacrificial gift for these war sufferers? There are five principal needs that must be met: Scriptures for war prisoners and refugees in Europe where only the American Bible Society can fill the need; Scriptures for French churches rendered destitute by the war; aiding the work of the other Bible Societies in their missionary distribution; administering the work in the Netherlands East Indies; and supplying Scriptures for our own soldiers and sailors, who are now sure to increase rapidly in numbers.

In times of war the printed Word is relatively a more potent factor in the Christian enterprise than in normal times. The Bible cause in stricken lands, therefore, assumes the greater importance just now. In the present darkness, a great beam of guiding light may be shed, if the American Bible Society can meet the calls upon its War Emergency Fund.

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## A Good Steward

REV. JOHN T. BARR, of the Presbyterian Church in Norman, Arkansas, writes Secretary Langham at Dallas as follows:

"I am again writing to give account of my stewardship. The last six Bibles you sent me have been disposed of as follows:

"1. One was given to Mrs. H. B. She and her husband live some twenty-five miles north of here, in the Brushy community. And it is "brushy" indeed. It is on a mountainside road, isolated by creeks. H. was clubfooted when a child, but this was corrected at public expense. They are poor enough to be proper beneficiaries.

"2. Mrs. R. H. is a widow of seventy-five, living at Caddo Gap. I take her welfare commodities to her each month. She draws a \$7-old-age-pension check. She is surely eligible. She had no Bible at all.

"3. Mr. and Mrs. L. live at Glenwood. He once worked for the mill there, but went away to another mill. Now he is back at Glenwood, without work and old. Their house had burned, and their Bible was destroyed.

"4. J. S. and wife live six miles east of Mount Ida on the Fir Road. Both are in very bad health, and are absolutely destitute. They had no Bible. Maybe this one will bring them comfort in their need and suffering.

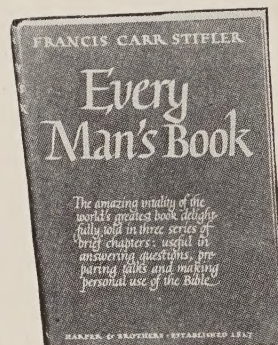
"I sold the other two for 50¢ each, which was the price you set, and am enclosing my check for \$1. I shall be very glad if you can send me six more."

Needless to say, he received his six Bibles.

## A Book Review

EVERY MAN'S BOOK, Francis Carr Stifler; Harper & Bros., \$1.00.

IN soul-stirring manner, Dr. Stifler recounts the romantic story by which the Bible has "moved from tongue to tongue." He pays tribute to Tyndale, who first translated the Scriptures into English from the original Hebrew and Greek. He recognizes that, besides those which have already appeared, there will be other revisions in the interests of greater accuracy and of expressing the finer shades of meaning which develop in growing languages.



The author traces with telling clearness the contributions of John Wycliffe of the fourteenth century, William Tyndale of the sixteenth, and scholars of the seventeenth, in giving to the world the book which "remade England" and "gave birth to America." There are brief sketches of later heroes—John Eliot among the North American Indians, William Carey of India, and Robert Morrison in China, who made the Bible available to millions.

Most timely is Dr. Stifler's discussion of the place which the Bible occupied in England and in early American life as the basis for the fundamental doctrines of democracy. He indicates the growing demand for the Bible in China and other countries at war, and records the magnificent achievements of the Bible Societies of the world as they have carried the Book to far places.

The author offers an intriguing plan for reading the Bible. He makes a thought-provoking appeal to parents to give the Bible its rightful place among their interests. He challenges Sunday-school teachers to make the Bible more truly their own, thus making it a part of the life of their pupils.

We heartily recommend this little volume as a guide to personal Bible reading; as a handbook for teachers of youth groups; as a source of inspiration to those interested in the continued and ever-increasing distribution of "the book of all peoples." *Note: The small profits which may accrue from the sale of this book through the offices of the Bible Society will be devoted wholly to the Society's work.*

—Bernice H. Robbins





# EDITORIAL COMMENT



## BIBLE SOCIETY RECORD

*A Journal Dedicated to the Wider Distribution of the Holy Scriptures*

Editors: THE SECRETARIES

Address correspondence to Francis Carr Stifler, Editorial Secretary, Bible House, Park Avenue and 57th Street, New York



VOL. 87 JANUARY 1942 No. 1

THE Mexican Christian churches and their members love the Bible and believe it should be more widely distributed. On November 17 Secretary Marroquin forwarded to New York \$1,000 representing donations "from Mexican Christian churches and individuals for the support of the work of the American Bible Society throughout the world." Hearty thanks.



Mr. Marroquin

THE 125th annual meeting of the Ulster County (N. Y.) Bible Society was held on Thursday, December 4, in the Old First Reformed Church of Kingston, New York. Fifty dollars was voted toward the War Emergency Fund of the American Bible Society. Secretary Stifler addressed the meeting, and presented the following resolution passed that afternoon by the Board of Managers at the Bible House:

The Board of Managers of the American Bible Society notes with interest that the Ulster County Bible Society is to celebrate its 125th anniversary December 4, 1941, at a special service in Kingston, New York.

We wish to congratulate the officers and members of the Ulster County Bible Society upon their achievements and historic past, and urge them to face the unprecedented opportunities for Scripture distribution today.

The need was never greater than in these days. New opportunities such as week-day religious instructions in New York state; American Christians awakening to the heritage which their Bible-loving ancestors have bequeathed to them; increasing interest in reading the Bible throughout our nation; Bibleless homes to be reached; soldiers and sailors seeking the sword of the Spirit,—all these point clearly to our duty.

Abroad the call comes for Scriptures for refugees, prisoners of war, and mission stations formerly supplied by European Bible Societies.

Now is the time for all American Christians to look beyond the horizons of their own communities, and answer the call, in order that there may be no blackout of the Bible anywhere.

Let us thank God for the blessings of the past, and pray for the ability to meet the opportunities of the present, trusting in him to guide our future.

THE tragic events that commenced on Sunday morning, December 7, in the Pacific Ocean suddenly threw the Society's activities in the Philippines, China, Thailand, and the Netherlands East Indies into the war zone. As we go to press, no word has yet been heard from the Society's agents at these points. Steps are being taken to insure their safety, and we hope to include reassuring reports in the February issue of the *Record*.

Our readers will recall that, in 1940, the work of the American Bible Society in Japan, including the Tokyo Bible House, was turned over to the newly formed Japan Bible Society.

WILLIAM R. ARNOLD, Chief of Chaplains of the United States Army, writes to Secretary Cropp, with reference to his letter sent to 155 C.C.C. chaplains last October, as follows:

Your letter inviting all C.C.C. chaplains to procure New Testaments from the American Bible Society, without charge, for distribution to C.C.C. enrollees who desire them, helps to explain why you have been able to make such an outstanding contribution to the Civilian Conservation Corps, and indirectly to the nation, during recent years. It has always been my opinion that those who help to mould manly, Christian characters in the Civilian Conservation Corps and in the Army are not contributing solely to the spiritual welfare of the individual young men whom they influence, but that they are also both directly and indirectly strengthening the country's

bulwark against attacks where it should be most invulnerable.

I desire to thank you for your faithful cooperation.

## December Meeting of the Board

THE eighth stated meeting of the Board of Managers of the American Bible Society in its one hundred and twenty-sixth year was held at the Bible House, Park Avenue and 57th Street, New York City, on Thursday, December 4, 1941, at 3:30 p.m., President John T. Manson in the chair.

Devotional exercises were conducted by Mr. Samuel H. Libby.

The minutes of the seventh stated meeting of the year were approved.

Minutes of the standing committees were presented and approved, and their recommendations adopted.

The budget for 1942 as recommended by the Budget Committee was presented. Appropriations for the year 1942 were adopted, totaling \$1,062,000, not including monies received in foreign fields and therein spent.

The resignation of Rev. Frederick Lent, D.D., was accepted with deep regret.

Mr. Henry Greaves, of New York City, was elected a Manager.

A resolution to be presented to the Ulster County Bible Society on its 125th anniversary was adopted.

Approval was given to a grant of 1,000 copies of the Ragoli New Testament to the American Friends Mission in Kenya, Africa, on the sale and distribution plan.

The following consignments to the Foreign Agencies were reported:

August	Volumes	Value
Latin America	83,629	\$2,877.12
Far East	295	265.50
	83,924	\$3,142.62
September		
Latin America	48,535	\$1,674.30
Far East	49	59.96
	48,584	\$1,734.26
October		
Latin America	465,863	\$8,251.24
Near East	29,950	1,981.90
Far East	1,571	37.22
	497,384	\$10,270.36

The issues from the Bible House during the month of August were 438,204 volumes; September, 593,768 volumes; and October, 736,323 volumes.



# Officers, Managers, and Agencies of the American Bible Society

## President

JOHN T. MANSON

## Vice Presidents

Charles E. Hughes, LL.D., D. C.  
John R. Mott, LL.D., N. Y.  
Christopher Matheson, Okla.  
Carl E. Milliken, LL.D., Me.  
William S. Pilling, Pa.  
Harry P. Converse, Ky.  
Junius E. Beal, LL.D., Mich.  
Walter L. Stockwell, N. Dak.

Henry J. Allen, LL.D., Kan.  
Frank O. Lowden, LL.D., Ill.  
Herman J. Schafer, Mo.  
Edward S. Jouett, Ky.  
Horace White, La.  
J. Henry Baker, Md.  
R. L. Smith, Tex.  
Robert L. Carrick, Ky.

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Wade H. Ellis, LL.D., D. C.  
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General Evangeline Booth, London.  
Elbert A. Harvey, Mass.  
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A. R. Clark, Ill.  
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## General Secretaries

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Rev. Frederick W. Cropp, D.D.

## Associate Secretary

Rome A. Betts, M.A.

## Treasurer

Gilbert Darlington

## Editorial and Recording Secretary

Rev. Francis Carr Stifter, D.D.

## Assistant Secretary

Rev. James Oscar Boyd, Ph.D., D.D.

## Managers

### TERM—1938 TO 1942

Daniel Burke, LL.D.  
Elisabeth B. Cutting  
James M. Stuart  
Howard Whittemore  
Stetson Baker  
John Binns  
W. H. Ochiltree  
C. L. Hsia, Ph.D.  
Henry Greaves

### TERM—1939 TO 1943

George D. Beattys  
Arlando Marine  
Franklin S. Edmonds  
James R. Joy, LL.D.  
Silas F. Hallock, M.D.  
Ray Clarke Tillinghast  
S. Frederick Telleen  
Arthur Y. Meeker  
Mrs. Herrick B. Young  
Howard J. Kenner

### TERM—1940 TO 1944

Roscoe C. E. Brown, Litt.D.  
George Woolsey, M.D.  
William P. Stevenson, LL.D.  
Wm. Albert Harbison  
James T. Van Steenberg  
John B. Walker, M.D.  
Samuel H. Libby  
John J. Leu

### TERM—1941 TO 1945

Orrin R. Judd  
Jeremiah R. Van Brunt  
Ward Melville  
Edward H. Hume, M.D.  
Fred Herrigel, Jr.  
C. E. Leavers  
Harry Hodges  
Helena M. Babbage  
Frank C. Goodman

## Ministerial Members of the Board

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Prof. Oswald T. Allis, Ph.D., D.D.  
Bishop F. J. McConnell, Ph.D., D.D.  
Prof. J. Newton Davies, S.T.D.  
Rev. Ernest Brennecke, Ph.D.

Rev. John Sutherland Bonnell, D.D.  
Bishop Herbert Welch, D.D., LL.D.  
Rev. Mark A. Dawber, D.D.

Prof. Burton S. Easton, Ph.D., D.D.  
Prof. Edwin E. Calverley, Ph.D.  
Rev. Herman N. Morse, D.D.  
Rev. Edwin W. Smith, D.D.  
Rev. James P. Gillespie

## In the United States—Districts and Depositories

### District and Division Secretaries

*Eastern*—New York, North New Jersey  
Rev. Frederick W. Cropp, D.D., Bible House, New York.  
*Atlantic*—Pennsylvania, Delaware, South New Jersey  
Rev. G. G. Dilworth, D.D., 701 Walnut St., Philadelphia, Pa.  
*National Capital*—Maryland, District of Columbia  
Rev. E. C. Powers, D.D., 9 E. Franklin St., Baltimore, Md.  
*South Atlantic*—Virginia, West Virginia, North Carolina  
Rev. I. S. McElroy, Jr., Central Nat. Bk. Bldg., Richmond, Va.  
*Southern*—Georgia, So. Carolina, Florida, Tenn., Alabama, Miss.  
Rev. B. H. Smith, 85 Walton St., Atlanta, Ga.

*Central*—Ohio, Indiana, Michigan, Kentucky  
Rev. G. B. Cameron, 519 Main St., Cincinnati, Ohio.  
*Northwestern*—Illinois, Iowa, Missouri, Wis., Minn., N. Dak., S. Dak.  
Rev. Robert T. Taylor, D.D., 35 E. Wacker Drive, Chicago, Ill.  
*Southwestern*—Texas, Oklahoma, Arkansas, Louisiana  
Rev. Frank W. Langham, 1914 Main St., Dallas, Tex.  
*Rocky Mountain*—Col., Neb., Kan., Utah, Wyo., Mont., Ida., N. Mex., Ariz.  
Rev. Henry H. Ragatz, 1108—15th St., Denver, Colo.  
*Pacific*—California, Washington, Ore., Nevada, Alaska, Hawaii  
Rev. R. W. Bayless, D.D., 224 McAllister St., San Francisco, Cal

### Divisions of the Haven Memorial Agency among the Colored People of the United States

*Atlanta*—Georgia, So. Carolina, Florida, Alabama, Mississippi, Tenn.  
Rev. D. H. Stanton, D.D., 56 Gammon Ave., S. E., Atlanta, Ga.  
*Charlotte*—No. Carolina, Virginia, W. Va., D. C., Maryland  
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